EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." *St. Paul.*

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THE ATHEIST CONFOUNDED.

We have been favored with the reading of "ALCIPHRON, OR THE MINUTE PHILOSOPHER," a defence of the Christian religion against the Free-thinkers of England, by George Berkley, D. D. from which we extract the following portion of the fourth dialogue. The arguments of *Alciphron* resemble so very closely the quibbling scepticism of the present day, that we believe our readers will be astonished at the resemblance, as they will be at the depth of thought and acuteness of arguments used by *Euphranor*. Berkley, Bishop of Cloyne, has, in this volume, exhibited a storehouse of all the arguments from which emanated the more voluminous works of late writers in defence of Christianity. The edition from which we copy is the "First American, from the fourth London edition." Printed "for Increase Cooke and Co., New-Haven, 1803." pp. 388. We are thus particular, in the belief that some of our readers will want to purchase the work, if they can find it. G.

ALCIPHRON.—I hold the confused notion of a Deity, or some invisible power, to be, of all prejudices, the most unconquerable. When half a dozen ingenious men are got together over a glass of wine, by a cheerful fire, in a room well lighted; we banish with ease all the spectres of fancy, or education, and are very clear in our decisions. But as I was taking a solitary walk before it was broad day-light, in yonder grove, methought the point was not quite so clear: nor could I readily recollect the force of those arguments, which used to appear so conclusive at other times. I had, I know not, what awe upon my mind, and seemed haunted by a sort of panic, which I cannot otherwise account for, than by supposing it the effect of prejudice. For you must know, that I, like the rest of the world, was once upon a time, catechised, and tutored into the belief of a God, or Spirit. There is no surer mark of prejudice, than the believing a thing without reason. What necessity then can there be that I should set myself the difficult task of proving a negative, when it is sufficient to observe, that there is no proof of the affirmative, and that the admitting it without proof is unreasonable? prove, therefore, your opinion, or, if you cannot, you may indeed remain in possession of it, but you will only be possessed of a prejudice.

EUPHRANOR.—O *Alciphron!* to content you, we must prove, it seems, and we must prove upon your own terms. But in the first place, let us see what sort of proof you expect.

ALC.—Perhaps I may not expect it, but I will tell you what sort of proof I would have: and that is, in short, such proof, as every man of sense requires of a matter of fact, or the existence of any other particular thing. For instance, should a man ask why I believe there is a king of *Great Britain?* I might answer, because I had seen him: Or a king of *Spain?* because I had seen those who saw him. But as for this king of kings, I neither saw him myself, nor any one else, that ever did see him.—Surely if there be such a thing as God, it is very strange that he should leave himself without a witness; that men should still dispute his being; and that there should be no one evident, sensible, plain proof of it, without recourse to philosophy or metaphysics. A matter of fact is not to be proved by notions, but by facts. This is clear and full to the point. You see what I would be at. Upon these principles I defy superstition.

EUPH.—You believe then, as far as you can see.

ALC.—That is my rule of faith.

EUPH.—How! will you not believe the existence of things which you hear, unless you also see them?

ALC.—I will not say so neither. When I insisted on seeing, I would be understood to mean perceiving in general. Outward objects make very different impressions upon the animal spirits, all which are comprised under the common name of sense. And whatever we can perceive by any sense we may be sure of.

EUPH.—What! do you believe then there are such things as animal spirits?

ALC.—Doubtless.

EUPH.—By what sense, do you perceive them?

ALC.—I do not perceive immediately by any of my senses. I am nevertheless persuaded of their existence, because I can collect it from their effects and operations. They are the messengers, which, running to and fro in the nerves, preserve a communication between the soul* and outward objects.

EUPH—You admit then, the being of a soul.

ALC.—Provided I do not admit an immaterial substance, I see no inconvenience in admitting there may be such a thing as a soul. And this may be no more than a thin fine texture of subtle parts, or spirits, residing in the brain.

EUPH.—I do not ask about its nature. I only ask whether you admit that there is a principle of thought and action, and whether it be perceivable by sense.

* Or "mind," if that word is preferred by our Alciphrons. G.

ALC.—I grant that there is such a principle, and that it is not the object of sense itself, but inferred from appearances which are perceived by sense.

EUPH.—If I understand you rightly, from animal functions and motions, you infer the existence of animal spirits; and from reasonable acts you infer the existence of a reasonable soul. Is it not so?

ALC.—It is.

EUPH.—It should seem therefore, that the being of things, imperceptible to sense, may be collected from effects and signs, or sensible tokens.

ALC.—It may.

EUPH.—Tell me, *Alciphron*, is not the soul that which makes the principal distinction between a real person and a shadow, a living man and a carcass?

ALC.—I grant it is.

EUPH.—I cannot, therefore, know that you, for instance, are a distinct thinking individual, or a living real man, by surer, or other signs, than those from which it can be inferred that you have a soul.

ALC.—You cannot.

EUPH.—Pray tell me, are not all acts, immediately and properly perceived by sense, reducible to motion?

ALC.—They are.

EUPH.—From motions therefore, you infer a mover, or cause: and from reasonable motions (or such as appear calculated for a reasonable end) a rational cause, soul, or spirit.

ALC.—Even so.

EUPH.—The soul of man actuates but a small body, an insignificant particle, in respect of the great masses of nature, the elements, and heavenly bodies, and the system of the world. And the wisdom that appears in those motions, which are the effect of human reason, is incomparably less than that which discovers itself, in the structure and use of organized natural bodies, animal or vegetable. A man, with his hand, can make no machine so admirable as the hand itself: nor can any of those motions, by which we trace out human reason, approach the skill and contrivance of those wonderful motions of the heart, and brain, and other vital parts, which do not depend on the will of man.

ALC.—All this is true.

EUPH.—Doth it not follow then, that from natural motions, independent of man's will, may be inferred both power and wisdom, incomparably greater than that of the human soul?

ALC.—It should seem so.

EUPH.—Further, is there not, in natural productions and effects, a visible unity of council and design? Are not the rules af-

fixed and immoveable? Do not the same laws of motion obtain throughout? The same in *China* and here, the same two thousand years ago, and at this day?

ALC.—All this I do not deny.

EUPH.—Is there not also a connexion, or relation, between animals and vegetables; between both and the elements; between the elements and heavenly bodies; so that, from their mutual respects, influences, subordinations, and uses, they may be collected to be parts of one whole, conspiring to one and the same end, and fulfilling the same design?

ALC.—Supposing all this to be true.

EUPH.—Will it not then follow, that this vastly great or infinite power and wisdom, must be supposed in one and the same agent, spirit and mind; and that we have, at least, as clear, full, and immediate certainty of the being of this infinitely wise and powerful Spirit, as of any one human soul whatsoever, besides our own?

ALC.—Let me consider: I suspect we proceed too hastily. What! Do you pretend you can have the same assurance of the being of God, that you can have of mine, whom you actually see stand before you, and talk to you?

EUPH.—The very same, if not greater.

ALC.—How do you make this appear?

EUPH.—By the person *Alciphron*, is meant an individual thinking thing, and not the hair, skin or visible surface, or any part of the outward form, color, or shape of *Alciphron*.

ALC.—This I grant.

EUPH.—And in granting this, you grant that, in a strict sense, I do not see *Alciphron*, i. e. that individual thinking thing, but only such visible signs and tokens, as suggest and infer the being of that invisible thinking principle, or soul. Even so, in the self same manner, it seems to me, that though I cannot, with eyes of flesh, behold the invisible God; yet I do, in the strictest sense, behold and perceive, by all my senses, such signs and tokens, such effects and operations, as suggest, indicate, and demonstrate an invisible God, as certainly, and with the same evidence, at least, as any other signs, perceived by sense, do suggest to me the existence of your soul, spirit, or thinking principle; which I am convinced of only by a few signs or effects, and the motions of one small organized body: Whereas I do, at all times, and in all places, perceive sensible signs, which evince the being of God. The point, therefore, doubted or denied by you at the beginning, now seems manifestly to follow from the premises.—Throughout this whole inquiry, have we not considered every step with care, and made not the least advance without clear evidence? You and I examined and assented singly to each foregoing proposition: what shall we do then with the conclusion? For my part, if you do not help me out, I find myself under an absolute necessity of admitting it for true. You must, therefore, be content, henceforward to bear the blame, if I live and die in the belief of a God.

ALC.—It must be confessed, I do not readily find an answer. There seems to be some foundation for what you say. But, on the other hand, if the point was so clear as you pretend, I cannot conceive how so many sagacious men, of our sect, should be so much in the dark, as not to know or believe one syllable of it.

EUPH.—O *Alciphron*, it is not our present business to account for the oversights, or vindicate the honor of those great men, the free-thinkers, when their very existence is in danger of being called in question.

ALC.—How so?

EUPH.—Be pleased to recollect the concessions you have made, and then shew me, if the arguments for a Deity be not conclusive, by what better arguments you can prove the existence of that thinking thing, which, in strictness, constitutes the free-thinker.

From the Trumpet.

DIALOGUE.

MR. WOULD-BE. How are you Mr. Hearty; do you know what a clamor has been revived about you, since you become the advocate of Universalism, and engaged in active measures to support it?

MR. HEARTY. Yes—I know there is much said respecting it; but I believe, not quite as much as was said by the ancient Pharisees, against Christ and his apostles.

Mr. W. Perhaps not; but I fear you will, by pursuing this course, cool the affections of many of your best friends.

Mr. H. Never fear that, Mr. Would-be—my two best friends are my God and a clear conscience. I shall never lose their friendship by being honest. And as to the rest, I would not give a straw for the countenance of one, who would bestow his friendship on hypocrisy, in preference to honest sincerity.

Mr. W. But you know, Mr. Hearty, that we are all measurably dependant on each other for support. And most of the wealthy and influential part of our population, are arrayed on the opposite side of the question. I fear, therefore, that you will endanger your interest.

Mr. H. I have no fears of that. Let the wealthy and influential array themselves on which side they please; they, like others, seek their own interest—as far as they can promote their own interest by promoting mine, they will do it; and this is all they will do in any case. Besides, I seek no interest, that is to be purchased, only at the sacrifice of principle. Besides all this too, even that same party will trust me sooner than they will each other; for as they all follow the current of popular opinion, they have sufficient reason to suspect each other's honesty; whereas, they can have no ground of suspicion respecting mine. But hypocrites, you know, are always jealous of each other. To tell you the truth, however, my business was never more prosperous.

Mr. W. And have you indeed lost none of your customers?

Mr. H. Yes, several—the parish minister for one; who always employed me in preference to any of his own church members; although he has known me for many years, to be a Universalist. Determined not to encourage Universalism by patronizing its supporters, he has taken his custom from me and given it to Mr. Doubtful, who, all the world knows is a *Deist*; though he helps to pay the parson. Deacon Toogood, and Lawyer Gripus have done the same; as also Doctor Sponge'em, and some half a dozen of the bigots of the church. But all this is no loss.

Mr. W. How! call you the loss of so many wealthy customers *no loss?* How in the name of common sense, do you reckon?

Mr. H. By a very plain and simple mathematical rule. First, the Parson paid me in preaching—his custom was therefore a *dead* loss of twenty dollars per annum. By the *loss* of his *custom*, I therefore *gain* twenty dollars. Second; the Deacon always made me wait two years for my pay. His bill was about fifty dollars a year. The loss of interest took away all the profit—and consequently, I am as well off without his custom as with it. Added to this, he always paid me in wood, hay, &c. at twenty-five per cent, *above* the market price, which was *worth* twenty-five per cent. *less*. Consequently, I *gain* twenty-five dollars a year by the *loss* of his custom. The Lawyer's bill was about the same as the Deacon's. But he contrived to work that out in his *way*. He would persuade me to sue just about bad bills enough every year, to have his cost cover *his* bill; and that cost I had to pay; because my debtors either could not or would not do it. By *losing* his custom I *save* the full amount of his bill; say fifty dollars per annum. The Doctor's bill, was always more than balanced by his account of visits, medicine, &c. although his custom was about seventy dollars. Since he left me, my doctor's bill is about twenty dollars per annum; so that my gain in this case, is another fifty dollars. The half dozen church members that have withdrawn, were always more plague than profit; and I make no account of them either way. Thus you see, my *loss* in advocating Universalism, has resulted in a *nett gain* of about one hundred and fifty dollars a year. And besides this, I have gained patronage to more than double that amount, from persons who, seeing the persecuting spirit of my opponents, are determined to sustain me. On the whole, therefore, I continue to think that "honesty is the best policy."

Mr. W. Well, I confess you have made out your statement quite ingeniously; but there is another thing to be brought into the account. Do you forget how much all this clamor that your course elicits, is calculated to injure your reputation, and take away your respectability in the community?

Mr. H. Forget—no; I cannot forget what I never knew. Can you tell me friend Would-be, how much the frank expression of a man's opinion can injure his reputation, except in the estimation of fools? And then, will you calculate how much a fool's estimation of character is worth? In what community, but a community of hypocrites,

can a man's independent honesty lessen his respectability? And is not the very thought of respectability in such a community, a real burlesque on the term? Can you tell me, Mr. Would-be, do hypocrites respect each other?

Mr. W. Certainly not—the thing is impossible—they cannot even respect themselves.

Mr. H. Very true. How then can they add to or take from the respectability of others? Believe me, Mr. Would-be, what you suppose contempt towards me, is only the expression of envy, originating in the fact that they know my standing to be superior to their's, in practicing on a ground of independence, they have not the moral courage to assume. And I would not lift my hand to gain the favor of that man, that would make me *respectable*, by making me a *hypocrite*.

Mr. W. Your course seems to be fully determined on, and of course you will have your way. You know very well that I am perfectly friendly to Universalism, and would wish to see it prevail, because I believe it true. But really I do not see why a man may not honestly rest peaceable in his belief, until times become more propitious for the promulgation of our views; and not call down upon us, the whole weight of Orthodox wrath at once.

Mr. H. You friendly to Universalism! This is news indeed. Friendly to Universalism, and pay a hot-headed Calvinistic preacher, to oppose it with all his might. Friendly to Universalism, and either ashamed or afraid to avow and advocate it! Pretty logic to be sure! Friendly to me, and ashamed or afraid to espouse my cause against an opposer; and then pay an enemy to beat my brains out! Away with such friendship. No hypocrite is a friend to any body nor any cause, but a bad one. You tell about being a friend to Universalism—wishing the doctrine to prevail—and still satisfied to rest in silence and security under the wings of Orthodoxy; while others are fighting your battles, and you finding their foes in funds, to carry on the war! Pray, Mr. Wouldsbe, how long do you expect it will be, before Orthodoxy will be reconciled to Universalism, and her wrath cooled down to zero? How many friends, such as you are, would it take to bring about the prevalence of Universalism? an event you profess to think so desirable.

Mr. W. Why as to that, I don't know—I have not thought much about it. But surely, you will not blame me for helping to support preaching of some sort; and thus keep up good order in society; seeing I cannot have the preaching I would prefer.

Mr. H. Not blame you? Yes I do blame you. Yes—a pretty sort of order this, to be sure. Paying a man to insult you, and teach a doctrine to your children and others, that you believe to be derogatory to every attribute of your Creator; subversive of every good feeling, and directly opposed to the highest interest of mankind; paying in reality a premium for hypocrisy! *Cannot* have such preaching as you prefer? Do you try? No—did you, and the rest of the *pretended* friends of Universalism in this place, withdraw your support from Orthodoxy, and extend it to the doctrine you profess to believe, your complaint would be removed. As it is, your *cannot* is neither more nor less than will not. To be honest, friend Would-be, ten thousand such friends of Universalism, would do the cause more harm than twenty thousand open enemies. And I beg of you never again to profess friendship for the doctrine, until you are ready to advocate it, and suffer reproach for it. For by such *friendship*, the cause is absolutely disgraced.

Mr. W. I will think farther of these things; at present, I don't feel prepared to act. But—whenever there appears to be a prospect of success, you may rely on my support. But I am in haste, and must bid you good morning.

Mr. H. (Solus.) "Not prepared to act"—no, nor never will be, until it suits your interest.—"Whenever there appears a prospect of success;" yes, when Universalism becomes popular, you will do as other hypocrites do—make all the profit you can by it. But, thank God, we shall not then want your support; and, as it is, Universalism is better off without you, than it would be with you; for I should myself, detest a cause that needed the aid of hypocrisy to sustain it. J. F.

Communications.

[*For the Magazine and Advocate.*]

A DIALOGUE

Between a Limitarian and Universalist.

Lim. Your doctrine is a very *pleasing* doctrine. I really wish it could be true, but my own experience tells me, it is not—the witnessing spirit within, assures me it is false.

Uni. True; my religion is very consoling and happifying—this is as it should be: "Behold I bring you good tidings of *great joy*, which shall be unto all people." But you say your experience acquaints you with its fallacy—The apostle Paul says, "patience worketh experience, and experience *hope*." Now, inasmuch as *your* experience worketh *despair*, instead of *hope*, I fear it is nought but a delusive counterfeit, unworthy of consideration.

Lim. Dear Sir, I *hope* your doctrine is true, but I think I am not deceived, and I *fear* it is not: I cannot believe it.

Uni. Sir, *now* I am satisfied your experience is not of God. "For he that is born of God, loveth God, and perfect love casteth out *fear*. *Fear hath torment*, and he that *feareth*, is not made perfect in love." Tho' you *fear* my doctrine is not true, yet you affirm you *hope* it is. This is my hope likewise, and it becomes an anchor to the soul, sure and steadfast. The apostle enjoins his brethren to be ever ready to give to every one that asketh them, a *reason* for the *hope* that is within them. Can you assign the *reason* for indulging the hope, that all men shall be saved by redeeming love?

Lim. Assign a reason for this hope?—No: why ask such a question. I have told you before, I did not believe any such doctrine.

Uni. But the apostle informs us, that *faith* is the substance of things *hoped for*. Hence, if you believe a part of mankind will be eternally lost, Paul's argument is, that *you hope* for their damnation. And again, he saith "hope maketh not ashamed, because the love of God is shed abroad in the heart:" but methinks if some of your infidel or unregenerate neighbors should thus prove that you *hoped they* would never reach heaven, but sink into everlasting ruin—that this same hope would cause the crimson tinge to steal over your countenance, and make you hang your head for shame.

Lim. You are rather hard upon me: you are twisting the Scriptures to your own destruction. I do not believe, that what a man hopes for, contains the substance of his faith. I would not be so destitute of sympathy, humanity and mercy, as not to indulge a hope for the salvation of the world; nor so deficient in duty, as not to pray for all; yet I do not believe all will be saved. There is no evidence of its truth.

Uni. Dear sir, pray understand me. I am not hard upon *you*. I am taking cognizance of *your sentiments*, as you express them. We are informed that we are saved by hope; and *you* believe in being saved by faith. On these premises, it seems obvious, as the faith by which you are redeemed, assures you a part of mankind will be eternally punished for their unrighteousness, that if you are saved by *hope*, it is in hoping that will not take place, which you desire to see witnessed. Did you ever think of another duty that accompanies the duty of prayer? viz. that it should be mingled with faith: "for whatsoever is not of faith is sin."

Lim. I see there is no use in our talking on religious subjects. Disputation is not profitable. So, good morning. L. L. S.

[*For the Magazine and Advocate.*]

A HOUSE REVIVED.

As your paper is principally devoted to religious and useful subjects, I doubt not you will have the goodness to mention a revival in this town. This revival is like all others of the present day, it will be constantly subject to a re-revival. The large stone church in our village is now under a state of thorough fixture and repair. This house was erected by the Baptists, and what they call "the world's people," at an expense of about $10,000, and has for seven or eight years been used as a house and barn. The Baptists have given it up as a *Union House*, and the people of liberal principles are attempting to see what can be done with it. The name of this house as a standing monument of disgrace, has been circulated for hundreds of miles, and therefore I should be pleased to have you inform the public, that it is now in good repair, and free and open to *all* sects and denominations—here is certainly a harvest for one of the Abrahamic faith. A PATRON.

Manchester, July 24, 1831.

[*For the Magazine and Advocate.*]

TO THE LIBERAL PUBLIC.

The Executive Committee, appointed by the "Central Association of Universalists," in June last, on the subject of a Literary Institution to be located at, or near Clinton, Oneida county, N. Y., beg leave to assure a liberal public that they have given every attention to the objects of their appointment, which the nature of the subject would permit.

With as little delay as possible, subscription papers were provided, and in the month of June, put in general circulation, with the hope, that the earliest attention would be given to the collection of the necessary funds. From these subscriptions no returns have, as yet, been made, which can authorize any conclusion respecting the probable amount raised abroad.

But from Clinton and vicinity, the committee acknowledge with great pleasure, the receipt of very respectable subscriptions—fully equal to their most sanguine expectations. And from this source alone, they have felt authorized to make arrangements for the purchase of a suitable site preparatory to the erection of the contemplated building.

They *must*, however, rely, in a great degree, on the efficient co-operation of the liberal portion of community throughout the State, and on the generosity of the public-spirited individuals in other sections of our common country, to sustain them in the full attainment of the legitimate objects of the proposed Institution. Nor can they hesitate in confiding to public liberality, the cause in which they are engaged—it is the cause of the rising generation, and cannot fail to commend itself to the feelings and interests of every parent.

In the mean time, they will, without delay, proceed to the collection of materials for the erection of the principal structure; and if sustained by the attainment of sufficient funds, the contemplated Seminary may go into operation, and students of any grade find proper accommodations, in about one year from the present time. They, therefore, beg leave to remind those to whom subscriptions have been forwarded for circulation, of the importance of ascertaining, at as early a period as possible, the amount which they have respectively obtained. And while they regret the necessity of making such request—plead as their justification, that this reliance on the activity and liberality of others presents the only method of keeping the funds entire—no part being expended in agencies.

The existing subscriptions were drawn with a view to early collection, for the purpose of immediate application in the erection of buildings during the present season. Circumstances have rendered that arrangement unnecessary. The committee will, therefore, call for the payment of the subscriptions, in the following manner, viz:—one-half, the first of January, and the remainder the first of May, next, ensuing. It will be expected that those in the vicinity of Clinton will pay one-half their subscriptions by the first of November, next—and it is desirable that those whose convenience will permit, should do the same.

To those who may not have fully understood the objects of the contemplated Seminary, it may be proper to state—that they are not *sectarian*. On the contrary, while it is deemed all-important that the young mind should be strongly impressed with the pure morality of the Gospel, we wish to leave the responsibility of indoctrination to the natural guardians of youth. Pledging ourselves, that as we have seen and felt the evils of sectarian influence over the existing seminaries of learning, so we will use our constant endeavors to preserve the one projected, from its contamination.

JOSEPH STEBBINS,
DAVID PIXLEY,
TIMOTHY SMITH,
JOHN W. HALE,
EZRA S. BARNUM,
} Executive Committee.

Clinton, August 20, 1831.

[*For the Magazine and Advocate.*]

FRIENDLY LETTER.

To the Rev. I. ROBERTS, Penfield, Monroe co., N. Y.

REV. SIR—The discourse you delivered in Mendon, on Sunday morning, the 12th of June, is the cause of this epistle; you then stated some things that I thought you ought to reconsider. Your text was Jer. xxxi: 9. "They shall come with weeping, and with supplications will I lead them."

In the introduction of your discourse, you observed that you should not attempt to be methodical and concise, or confine yourself to time, but improve the subject as the spirit of God should direct you. After repeating your text again, you said some should come with weeping, and then asserted that the infidel said that all should or would come. Did the holy Spirit direct you to call a believer in the fulfilment of this prophecy an infidel? Is not an infidel, an unbeliever in the gracious promises, that God has been pleased to reveal by his prophets, to the children of men? How, then, can a believer in the fulfilment of the prophecy, of which your text is a part, be properly an infidel? Did you ever hear an infidel say that all the prophecies respecting the remnant of Israel, would be accomplished, according to the prediction? If God has said that he will bring them all back, from all countries where they have been scattered, who is the infidel, he that says they will not all come, or he that believes they will? It appears to me that you should apply the term to yourself, for you undertook to prove, from the New Testament, that some should be endlessly miserable. Did the spirit of God dictate to you that you ought to prove that those, whose iniquity and sins should be remembered no more, should be cast off, and never have any mercy shown them? Does an infidel believe in that gospel that God preached to Abraham, Isaac and Jacob, "saying in thee and in thy seed, all the nations, families and kindreds of the earth shall be blessed"? And in the gospel proclaimed by the angels to the shepherds, a message of good tidings unto all people? Who are the unbelievers in this gospel, if those are not, who profess to believe that Jesus will raise to immortality at the last day the greatest portion of our race, for no better purpose than to render them capable of always sinning, and suffering? Is this believing the gospel of good tidings of great joy? If it is, please to define what would be evil tidings of great sorrow.

When I returned home and examined the chapter containing your text, I was the more surprised that you should denounce that man as an infidel, who believes the whole house of Israel shall all be the recipients of God's unbounded goodness. What does Jehovah say in the first verse of the chapter? Any thing like giving any of the Israelites to the devil? Not that I can discover. Hear what he says. "I will be the God of all the families of Israel, and they shall be my people." The verse preceding your text, I should suppose would have been sufficient, if you had read it with attention, to have shown you the impropriety of attempting to prove that the prophecy did not relate to them at all. Observe, God don't say they may come if they are willing, or they may go to hell their own way, as the ministers say—no; nothing like this, but something very different. He says, "Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child, and her that travaileth with child, together." Does this particular description of their state look as if any of them were to be left behind? I think not. Examine the whole chapter, and see if it contains anything like a description of the future state of misery you described. Hear, again, what the Lord says. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah. This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts, I will be their God and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sins no more." In confirmation of the fulfilment of the prophecy, the Father of the spirits of all flesh had declared that unless the luminaries of heaven should cease to keep their course, his word of promise shall not fail. Would it not be more prudent to doubt the truth of unmerciful punishment, than to endeavor to refute the promises of Divine mercy for the reconciliation of all men?

Supposing that sufficient testimony has been advanced in favor of the restoration of the whole house of Israel, to convince you of the impropriety of some of your remarks, I shall close this epistle by giving you a word of advice, with a hope that you

will receive it, even if it does not come from the priestly order. When you speak of any denomination of Christians, whose faith in the Supreme Being, as the cause and governor of the universe is as rational and as strong as your own, consider whether the spirit of God influences you to associate their names with the Infidel, Deist, and Atheist. This is frequently done by ministers professing to be sent of God.—There is now, as in the days of St. Paul, a set that is every where spoken against, because they believe that the one living and true God, is the Saviour of all men. And St. Paul says, "This is a faithful saying, and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of them that believe. These things command and teach." If there is in these days any preachers or people that believe and trust in the same God that Paul did, it is not your duty to prejudice the minds of your hearers against them. Does the denomination to which you belong, or any of the popular religious denominations, suffer any reproach for professing to believe in that God who is the Saviour of all men? You must know that the present excitement is got up by preaching about a God who has prepared, for millions of his offspring, a state, or place, some where, in which he will never permit them to repent and reform; but will preserve them in a state of sin and misery, which no tongue can describe, or thought conceive. Consider whether this is the God revealed in the Scriptures, who is said to be love, who has made nothing he meant to hate—who retaineth not his anger forever, because he delighteth in mercy. Never represent your Maker as being more furious, revengeful, and malicious than yourself. Do you honor the God you worship, when you tell sinners how much you love them and how much you would be willing to undergo for them, if you could save them from the wrath of God in an endless hell? Do you not, in effect, say you are of a better disposition than God—all you want is wisdom and power to effect the salvation of the world? Preach not yourself but Jesus Christ, the Saviour of the world. Yours, &c. E. Beers.

[*For the Magazine and Advocate.*]

A SUGGESTION.

Br. Skinner—I would beg leave to suggest for your consideration the propriety of an alteration in the size, form, and price of your paper, at the close of the present volume. I think it would be best to publish it of the same size, form, and price as the *Trumpet*, of Boston. The wants of our denomination are such as to require a paper of that size, in the State; the public will sustain you in the undertaking; the additional fifty cents in the price, will be cheerfully paid by nearly, or quite, all of your subscribers, and I hope you will conclude to make the alteration; at all events, I suggest it for your future consideration.

Yours, affectionately, C. H.

[*For the Magazine and Advocate.*]

AN EXTRACT.

If the doctrine of endless misery be true, then, the infinite and all-wise Jehovah, created millions on millions of sentient and intelligent creatures, with the premeditated and predetermined purpose of tormenting them with unmitigated pain, while his own unending existence should continue; or that he endowed millions of sentient beings with intelligence and understanding, and so made them accountable agents, with a perfect and eternal knowledge, that the constitution he gave them, and the circumstances in which he placed them, would, unavoidably result in fixing them in hell's dark dominions, where they must groan unpitied, and howl unheard, beneath the flaming vials of His omnipotent ire, world without end and night without day.

I challenge human reason and human ingenuity to evade or avoid one or the other of the above conclusions. S. W. F.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, *Editor and Proprietor.*
AARON B. GROSH, *Associate Editor.*

Utica, Saturday, September 3, 1831.

THE MINISTRY.

Though cordially agreeing to the Indian practice—"old men for council and young men for fight"—yet we sometimes feel wonderfully tempted to pass by its threshold, and intrude our youthful advice on our brethren who, with us, wage the contest against the powers of darkness, and the forces of error. Is it not time that our preachers, especially those laboring in regions where the doctrine we profess is pretty clearly understood, and its proofs known, should assume a more practical style of sermonizing? By this I do not mean that we should lay doctrines aside—but that we should not stop short when we have proven their truth, and deem that our duty is finished. Doctrines either have, or they have not, a practical influence on the heart. If they have not such an influence, the sooner we cease noticing them, the better—for to preach them is but to waste time and labor. But if they have a practical influence, then let us direct our labors to the exemplification of that influence. Like the Spartan band at Thermopyla, we have long enough defended the pass to prove it defensible against all the hosts of error—but in merely doing this, we have been fighting in the shade—we have been in the valley when the light of the sun has been too much intercepted by the arrows of our adversaries. Shall we remain thus? Shall we continue to explain, year after year, the "dark passages" as they are called—to illustrate the futility of our enemies' attacks against the truth of the everlasting gospel; or shall we take higher ground and emerge from the shades of mere doctrinal controversy into the enlivening blaze of the Sun of Righteousness? Have we not noticed—do we not see—that the enemy are coming around the mountain to attack us in the rear—that from attempting to prove Universalism false, they are beginning to lay a particular stress on its licentious tendency? Shall we turn our faces toward them on the mountain's height, or permit them to surround us, unnoticed in the valley? We trust not. The doctrine is full as defensible, and *(were it possible)* more so, on this point than on any other. And here we have the advantage over Leonidas and his three hundred heroes. Our numbers increase, and have increased, by the contest. We can defend the practical influence of our faith—illustrate, prove, and exemplify its tendency—without deserting its doctrinal grounds. Let us then do it. It will double, at least, our range of subjects—it will bring the noblest feelings of the heart into delicious and active exercise—it will further illustrate the wisdom, power, and goodness of God, and will demonstrate that Universalism only, if any thing, can ever bring about on earth the millenial purity and bliss. The great and important subjects of genuine repentance toward God, and good will and benevolence to men, will be better and more minutely understood by being preached to the heart, as well as to the understandings; and men will *live* as well as *profess* Universalism. Gainsayers will be silenced, and opposers, in the malignancy of their hearts, will gnaw their tongues for pain, at having nothing evil, in truth, to say of us. There are now some faults and vices in ourselves, as well as errors in the Limitarians, worthy of our reproof and attention. Let us then preach not quite as much at the Orthodox, and more for ourselves, than we hitherto have done. Our increasing numbers and growing wants, demand it more and more every year. The doctrines we have so long defended, and proven true, times without number, demand, and if carefully followed, will lead to this course.

More good will be done, more errors be destroyed, more converts be won, and more believers will be made happy by thus blending doctrine and duties together, than by preaching either separately. We are glad many of our preachers have already began this course, and we hope, where practicable, all will follow.

G.

TO CORRESPONDENTS.

A few short, pithy, pungent articles—"thoughts that breathe and words that burn"—will be very acceptable to both Editor and printer. All the theological communications on hand, however good, have the fault of covering *too much paper*. "A hint to the wise &c."

"X. Y. Z." is informed that we have no particular acquaintance with Doctor Lansing's converts, and cannot therefore explain what motives actuate them to desert the poor Dr. and attend Methodist meetings. Probably they would themselves give the reason if asked. G.

ATTENTION.

We beg that it may be remembered that the meeting of the gentlemen constituting the Board of Trust, for the contemplated Literary Institution, takes place on Wednesday the 7th inst., and we hope that a goodly report will be made, at that time, of the progress of the good work.

At the particular request of our good friends in this vicinity, we would also urge on the minds of the Trustees, themselves, the necessity which exists of their personal attendance at that time, if possible. Considerable anxiety is felt that they should be *active* and *vigilant* in attending to this affair, as on them the public rely, and those who have subscribed aught to the funds, consider them the faithful guardians of the treasure. And who that looks over the list of "good men and true" to whom the trust is deputed, can doubt of the liberality, honesty, and, we may add, *success* of any plan entrusted to their care, if they but undertake the charge? And here we may remark, that it is a matter of boast in our order that lay brethren are deputed to the responsible offices, instead of the clergy, as is the case in all concerns managed, or rather *mis*managed, by our Limitarian brethren.

The regularly appointed Trustees and committee men, *all* ministering brethren, and all *friends* to the proposed Literary Institution, are earnestly requested to use their endeavors to procure subscriptions of stock from all within their reach, who are able and willing to subscribe, previous to the meeting of the board of Trustees, at Clinton, on the 7th inst. and forward them to the Treasurer, or some of the several committees, so that the Board may be enabled to act understandingly to the full amount which may, at that time, have been subscribed.

It is hoped that a false delicacy and procrastination, will not interfere to prevent prompt and efficient measures on this subject. Let those who have not been *asked* to subscribe, send on their subscriptions by letter to any one in this vicinity, unasked. The Board cannot afford often to meet, nor does any delay, or withholding of support, become the wants which *do*, and the character which *should*, distinguish our order. G.

REPLY TO PARKER'S LECTURES.

We have heretofore noticed six Lectures against the doctrine of universal salvation by Rev. Joel Parker, Presbyterian minister of Rochester, N. Y. We also mentioned that Rev. Pitt Morse, of Watertown, was about publishing a *Reply* to these Lectures. We are happy to learn that the Reply is now in press, at Watertown, and will shortly be out. The public are now waiting with solicitude for its appearance; and from the well known talents, candor, and worth of the author, Br. Morse, we have no doubt it will be, what it should be, highly interesting and worthy the attention of the public. S.

NEW SOCIETY.

On the third Sunday ult. we enjoyed the pleasure of delivering two discourses in Hands village, Verona, before a new society, formed but the day previous, under the style and title of "The First Society of Universalists in the towns of Verona and Vernon." The officers of the society (and we name them particularly for the information of our ministering brethren, who are requested by the society, to visit them when convenient,) are, R. Devendorf, C. Dix, S. Bingham, N. Fitch, and A. Shepard, *Trustees*, and John Smith, *Clerk*. The next meeting of the society, for the transaction of business and the admission of members, will be held in three weeks from to-day, in the Schoolhouse in Hands village, at 2, P. M. We hope a full attendance will be given, and that our friends, who are numerous in the two towns, will promptly come forth, and take their stand in the open profession of their faith once delivered to the saints. Now, also, is the time for effectual, prompt, and decided measures, seeing that the adversaries have been exerting every art to chain the mind in superstition and terror, and by a moral tornado to create desolation in society.

In the evening we lectured in New-London, a small village on the banks of the canal, where, also, there are a few whose garments are not defiled by the corruptions of Christian faith. From Dr. Rudd and family we received that plain and easy hospitality which our brethren in the faith, above all other denominations, appear delighted to bestow. G.

Removal.—We learn that the Rev. Menzies Rayner, Pastor of the Universalist Church and Society in Hartford, Conn., has received and accepted an invitation to become the Pastor of the Universalist Society in Portland, Me., and is soon to commence his pastoral labors in that place. He will still continue as Editor and Proprietor of the Religious Inquirer. Our good wishes and prayers for his happiness and usefulness, will attend him wherever he goes. S.

CHURCH MUSIC.

As the season is approaching when singing schools are organized in connection with the choirs, we would respectfully suggest to the lovers of Psalmody, the propriety of giving a trial to the collection of sacred music compiled by the Stoughton Musical Society, and published by Messrs. Marsh, Capen and Lyon, Boston. As a specimen of beautiful typography, its merits are very great indeed, and as a work of great musical merit it has been pronounced, by many good judges, at the East, to be the best extant. The enterprising publishers sent a few copies to this office as specimens of the work, some time ago, where they can yet be seen and procured—and we expect a few more on in a few days, with a general assortment of theological and Universalist books—many of which have been repeatedly inquired after, within a few weeks past.

We hope teachers of psalmody, leaders of choirs, and lovers of sacred music generally, will call and examine the Stoughton collection for themselves, as soon as convenient—and receive, for leisure examination, a few copies of an inquiry into the principles of music, which we have on hand for gratuitious circulation.

Notice will be given in the Magazine and Advocate of the arrival of the works on Universalism, above alluded to. G.

The Christian Soldier, *alias* Anti-Universalist, must be aware that it would ill become us to notice it, when even the papers of its own stamp of principles are *ashamed* to name it—merely crediting the articles they may see fit to copy, to "Boston paper." We furthermore consider it a *mis nomer*, not only in its *first* title, of which there seems to be no doubt in the minds even of the Orthodox, but in its latter name also—seeing that it dares not appear before the "Advocate" of the gospel, nor meddle with the "Magazine" of glad tidings, save once in five or six weeks, when the inhalation (we suppose) of a double portion of some *stimulus* succeeds in raising its evanescent courage to the "sticking point." Seeing, therefore, that it is of questionable character—those who know it best despising it most—and doubly imbued with the lying spirit of revivals, we must leave it to its fate—general contempt. G.

A PRACTICAL RETORT.

"O, Universalism is such a bad doctrine—it has such a licentious tendency—it embraces all the drunkards, liars, and bad characters in community—and naturally encourages vice of every description," said a zealous Limitarian to Br. F. in excuse for preferring a more popular system. "Will you please to come here and look out of this window for your proof" was the calm reply of Br. F.—Objector looked, and lo! there was one of the favored order—an Orthodox brother—staggering along under the full influence of the doctrine of *endless misery, (for his neighbors,)* or of an equally baneful *spirit!* Alas, for the licentious tendency of Universalism! that it will sometimes thus infect even those who never believed in it! G.

A QUESTION.

A Limitarian preacher in this section, not long since, declared at a funeral, that Christ came down on earth merely to save as many souls as would fill up the vacancy made in Heaven by the rebellion and ejection of the fallen angels! Can any of our readers, by reading Milton's "Paradise Lost," (for the Bible is a dead letter on such subjects,) estimate the number of fallen angels, in order that we may know how many men shall ultimately be saved. G.

CONGRESSIONAL CHAPLAINS.

We sometime since spoke of, and approbated the petition below published. Having received a copy, with a request for its publication, we now lay the same before the readers of the Magazine and Advocate. G.

To the Honorable, the Senate and the House of Representatives of the United States of America, in Congress assembled, &c.

We the undersigned, inhabitants of the counties of Pike and Wayne, in the State of Penna., respectfully pray of your honorable body, the abolishment of the practice of employing Chaplains at the public cost, providing the following reasons and considerations upon which we ground our position, with such others, as your wisdom may suggest, shall appear to your honorable body, sufficient to authorize a compliance with the same.

I. As to the simple expediency of the practice—irrespective of the manner of defraying the expense incurred by it—your honorable body must be the best judges, as being alone concerned; but when viewed in connexion with its bearing on the public, who are made to support the burthen, the case is otherwise; and we, as a part of that public, beg leave to express our fixed opinion, that the practice is altogether unnecessary and unavailing.

II. We also conceive the appropriations of the public funds to that object, to be unwarrantable, as it cannot properly be numbered among the purposes for which taxes are levied on the people by the Government; for if it was, it would be a manifest oppression, because—1. The practice is in direct conflict with the avowed principles of a large and respectable portion of Christians: and 2. It subjects the unbelievers in Christianity, to the hardship of paying for the inculcation of a religion opposed to their belief. We humbly submit to your honorable body, whether the appropriation in question, is adapted to the wishes of the Society of Friends—or to the Jews—or to the various unbelievers, who bear no sectarian designation, but who, nevertheless, are neither few nor contemptible.

III. We would also observe, that the practice is evidently partial in its bearing; for the ministers of a few popular sects only, are subject to be elected Chaplains of Congress, while those of the less popular orders, the equally pious and gifted, are entirely neglected; which amounts, as we think, to a practical denial of our Constitutional creed, which holds all men naturally equal, however diversified by difference of religious faith.

Finally and principally, we seriously object to the practice, because, it is construed by those who would compel their fellow-citizens to worship God, according to their dictation, as an official recognition on the part of your honorable body, of the moral obligation for keeping the first day of the week as a Sabbath, which construction we regard as an unjust and unmerited reflection on your honorable body, who we are induced to believe, from your independent course in general, would be far from giving your official judgment, on any disputed principle of religion, yet to such a construction is the practice petitioned against, subjected by intolerant fanatics, and made the ground of a plea for stopping the transportation of the Mail on the first day of the week; and should this obtain, it would doubtless be farther used as a plea, for compelling, by legislative enactments, the support of the gospel ministry by every taxable inhabitant of our country. We therefore,—by all the innocent blood, with which bigotry has stained even our own happy soil; by the countless valuable lives which have been sacrificed, by halter, rack, and flame, to the *Moloch* of religious persecution:—We humbly supplicate your honorable body, to maintain a zealous vigilance over the *Ark* of our rights and our freedom, with which your fellow-citizens, from a just confidence in your integrity, have entrusted you. We are aware, that the practice petitioned against, has acquired a sort of sacredness from its length of standing, and from its being so general an usage with almost all the nations of the earth, we are quite sensible that a strong current of popular prejudice would be excited into action, by an interference with so grey headed a practice.

Yet, we commend the subject to the enlightened consideration of your honorable body, begging you to remember, that this is an era of light—of moral emancipation, of *reform;* that the practices of other nations, are not, in every case, examples for us. We are pre-eminently free—we are pioneers in the cause of human rights, that we are not "yet perfect, but are pressing toward the mark;" and that, as the hiring of Chaplains at the public expense, is unnecessary, unwarranted, unjust, partial, and subject to constructions unfriendly to freedom, that your honorable body will, (we conceive,) confer an invaluable blessing on our common country, by abolishing the same.

ANOTHER REVIVAL TALE.

It will be remembered that the *names* of the converted Universalists in Otsego county—in this village, and in Augusta, though called for, *have never been given.* We call our reader's attention to it again, as a proof of the lying spirit generated by the popular systems, and to prevent their credulity from being imposed on by any thing from that source. In this vicinity these things are remembered and well understood, but abroad, where the tales are sent for effect and the characters of their fabricators are not so well known, it may be well for this warning to be attended to. The following letter from Br. Ammi Bond, will explain this notice—and followed, as it is, by a full explanation of the affair, it will prove our remarks just.

Messrs. Editors—It is with astonishment that I look at the spirit of the "Christian Party in Politics," in this place and its vicinity. It boasts great things, but still I think it rather on the wane—four days' meetings, consequently, are very frequent. But notwithstanding the overflowing torrents of spiritual wickedness, there are some to be found among us, who will not bow the knee to their image. It is but a few weeks since the friends of liberal principles, in the east part of Shaftsbury, made a resolution that they would not, for the future, support the Baptist meeting—the consequences were fatal. Orthodox meetings in that place are no more, for the present.

Great exertions have been and are being made to indoctrinate into the minds of the people, the belief that the Almighty is extremely anxious to save all men from endless misery, but that he can never be gratified with such a happy result. A number of young people (some of whom were actually so ignorant, that they were found ransacking the pages of the Old Testament, in order to find Paul's Epistle to Timothy!) have been led into this delusive scheme. In order to make proselytes, they compass both lakes and land, and it is reported by the Rev. Mr. H——, of Shaftsbury, that Mr. Todd, a Universalist clergyman, has lately renounced Universalism. Is this true? The above mentioned Mr. Todd is living at the West. Adieu. Ammi Bond.

North Bennington, Vt., Aug. 1831.

From the Genius of Liberty.

LETTER TO THE EDITOR.

Mr. Todd, *Sir*—There goes a report in these parts, said to have come from Elder Joseph Baley, that he had a controversy with you lately, and asked you to reconcile the text which says, "God gave them over to blindness of mind and hardness of heart to believe a lie that they might be damned," and you could not explain it and was put down, and that Elder Baley refused to contine the controversy until the text was explained, and that your friends wished you to explain it in vain, and there the matter ended.

Now, sir, I wish to know the truth on this subject through your paper. A. White.

Stockton, July 28, 1831.

REPLY TO THE ABOVE.

Dear Sir—I can only state in reply to the above, that I have not seen Elder Baley for something like two years. I then had only a little passing conversation with him on some points, and do not recollect that any such subject was mentioned, and never knew that I was confounded or put down by him or any other man. And having a very high idea of his candor I cannot easily believe he ever told any such story. I have no difficulty in my mind on the subject alluded to above; but if Elder Baley is sure he can put me down, by fair argument, let him propose his text through this paper, and I will endeavor to explain it or frankly own that I cannot. And then the public will know what is done without putting him to the unpleasant necessity of telling it. Yours, respectfully,

L. C. Todd.

We have thus answered Br. Bond's inquiries, in the words of the very person to whom they relate, and as published in the paper edited by Br. Todd, in Jamestown, Chatauque co. N. Y., his present residence. We hope that such converts as Br. Todd, and the aged gentleman in Augusta, will be multiplied to our Orthodox churches like drops of rain or gems of mountain dew. Such are the real Universalist converts—all others are but counterfeits, or airy nothings, as Dr. Lansing, of this place, can testify. *Vide his Philadelphia Anecdote.* G.

If man, by Adam's transgression, became mortal, how comes it that the "sinning angels," if there ever were such beings in heaven, did not become mortal also by their transgressions? G.

"Every man ought to bear it in mind that the meaning of Gospel is *good news.* Nothing relating to the Gospel, then, ought to be so explained as to make it inconsistent with good news. But is the notion that God hates us, good news? Is the doctrine of endless misery good news?"

POETRY.

[*For the Magazine and Advocate.*]

TO A DYING SISTER.

Sister, O where is the lustre bright,
Of thy sparkling eye that once charmed my sight?
Where is the peace of thy bosom fled?
And where are the garlands that crowned thy head?

Ah! dim is the glance of that once bright eye,
And cold is the bosom where joy beat high;
Thy feelings are chilled and thy heart is bleak—
What is the cause? dear sister, speak.

I have felt the throb of thy bursting heart;
I have seen the glow from thy cheek depart;
I have wiped the tear from thy fading eye;
And I see that the summon of death is nigh.

Why dost thou start at that fearful word?
Why are thy feelings so deeply stirred?
Why should'st thou shrink from the thoughts of death?
Why should'st thou fear to resign thy breath?

Jesus hath spoken—"the dead shall arise
To a state of perfection beyond the skies,
Where darkness and death shall no longer reign,
And the soul shall be free from disease and pain."

No more shall be heard sorrow's bursting sigh—
The tears shall be wiped from each weeping eye—
And thou, dearest sister, beyond the tomb,
Wilt shine in eternity's fadeless bloom.

Rejoice that the hour of thy death is come—
That thou soon shalt reach thine eternal home,
Where the fading turf and this earthly floor
Shall echo the sighs of thy grief no more.

Thou shalt tread on that shore where no flowers fade,
Where sorrow and death shall no more invade;
The songs of the blest shall be thy employ,
And sadness give place to fulness of joy.

But woe unto them, who with clamours loud,
Have wrapped thy hopes in despair's dark shroud;
They have torn the wreath from thy youthful brow,
And dashed the cup of thy happiness low.

Their horrible dreams of eternal wrath,
Of vengeance that marks the Almighty's path,
And their painted visions of endless woe,
Have caused all those tears of despair to flow.

But sister, forgive them—the time will come,
When thou e'en shalt sing thine blest welcome home:
They will meet thee afar in courts above,
With songs full of bliss, and with hearts of love.

Thy groans are now hushed, and thy bosom chill,
Thy once throbbing heart is now calm and still,
The blight of death on thy pale cheek hast fell,
Thou art gone, dear sister, farewell, farewell.

Verona, August, 1831. J. S.

SABBATH MORNING.

How calm comes on this holy day!
Morning unfolds the eastern sky,
And upward takes her lofty way,
Triumphant to her throne on high.
Earth glorious wakes, as o'er her breast
The morning flings her rosy ray,
And, blushing from her dreamless rest,
Unveils her to the gaze of day;
So still the scene, each wakeful sound,
Seems hallow'd music breathing round.

The night-winds to their mountain caves,
The morning mists to heaven's blue steep,
And to their ocean depths, the waves
Are gone, their holy rest to keep.
'Tis tranquil all—around—above—
The forests far, which bound the scene,
And peaceful as their Maker's love,
Like hills of everlasting green;
And clouds like earthly barriers stand,
Or bulwarks of some viewless land.

Each tree that lifts its arms in air,
Or hangs its pensive head from high,
Seems bending at its morning prayer,
Or whispering with the hours gone by.
This holy morning, Lord! is thine—
Let silence sanctify thy praise,
Let heaven and earth in love combine,
And morning stars their music raise;
For 'tis the day—joy—joy—ye dead,
When death and hell were captive led! P.

RESURRECTION OF CHRIST.

"Twice had the sun gone down upon the earth, and all was yet quiet at the sepulchre—death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts; the rays of the midnight moon gleamed over their helmets and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the ways of God. At length the morning star, rising in the east, announced the approach of light—the third day began to dawn upon the world; when, on a sudden, the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the sepulchre and sat upon it. But who is this that cometh from the tomb, with dyed garments, from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion! Christian, it is thy Lord! He hath trodden the winepress alone; he hath stained his garments with blood; but now, as the first-born from the womb of nature, he meets the morning of his resurrection. He rises a Conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in so glorious a day! *It was the jubilee of the universe!!* The morning stars sang together, and all the sons of God shouted for joy: the Father of Mercies looked down from his throne in the heavens with complacency; he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the eternal descended as the dew of heaven for the refreshing of the nations."

[*Scotch Preacher.*

BLUE LAWS OF NEW-ENGLAND.

No food or lodging shall be afforded to a Quaker, Adamite, or other heretic. No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting. No one shall travel, cook victuals, make beds, sweep house, cut hair or shave, on the Sabbath day. No woman shall kiss her child on the Sabbath or fasting days. A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction. No gospel minister shall join people in marriage; the magistrates only shall join in marriage, as they can do it with less scandal to Christ's church. When parents refuse their children convenient marriage, the magistrates shall determine the point. A man that strikes his wife shall pay a fine of ten pounds; a woman that strikes her husband, shall be punished as the court directs. No man shall court a maid, in person or by letter, without first obtaining the consent of her parents; five pounds penalty for the first offence, ten pounds for the second, and for the third, imprisonment. Married persons must live together or be imprisoned. Witches must be burnt.

COLD WATER.

I have known a swelling upon a child's forehead as big as a pigeon's egg, occasioned by a fall; and because there happened to be no camphor in the bottle, the sympathizing mother had nothing to do, but sit down and cry over her child. Now she should know that cloths dipped into cold water; or if in winter, when it can be obtained, a snow ball wrapped up in a cloth, and held over the swelling, will do more good than a gallon of camphor.

I have known persons heat rum to wash the head with, in violent headaches, when showering it with cold water, or a cap of snow, will do a great deal of good, as we might expect.

I have known a good nurse put on bruised wormwood, steeped in boiling vinegar, to a sprained ancle, to keep the swelling down, but, according to the laws of our nature, all hot applications, in such cases, do hurt. We must apply cold to do any good. Let pitchers full of cold water be poured from a height upon such an ancle, and the inflammation will be very soon subdued.—*Education Reporter.*

The following definitions were given by a deaf and dumb boy in Paris:—Hope—the blossom of happiness. Eternity—the lifetime of God. Gratitude—the memory of the heart.

ECCENTRICITY, AFFECTATION.

I never seen an eccentric man—especially if he be a young man—without suspecting him of affectation. Nature is a whimsical old dame, and now and then manufactures an odd fellow—but such works are rare, and therefore the most likely to be counterfeited. I have no patience with those young gentlemen, who in company, affect absence of mind—who, if you ask them a question, seem so confoundedly wrapt in meditation as to be unmindful of what is passing around them. Vanity often makes a man ridiculous, but never more so than when he affects to be eccentric.

VERY GOOD.—At the Juvenile Lyceum of Painsville, composed of lads fifteen years old and under, the question was a short time since debated, "Which are the best, men or women?" A boy about twelve years of age maintained the negative: "For," said he, "the Bible says that men must be born again, he says no such thing of woman." To which a young lady added—"God saw the wickedness of man—that every thought of the imagination of his heart was only evil—but then he said no thing of the hearts of women."

MUSIC.—"Whoever despises music," said Martin Luther, "I am displeased with him. Next to theology, I give a place to music; for thereby all anger is forgotten, the devil is driven away, and melancholy, and many tribulations, and evil thoughts are expelled. It is the best solace for a desponding mind."

A false friend is like a shadow on a dial; it appears in clear weather, but vanishes as soon as it becomes cloudy.

Associations, Notices, etc.

BISHOP'S VISITATION.

Bishop Onderdonk, of the Episcopal church, is expected to preach on Sunday next, (to-morrow,) at New-Hartford, in the forenoon, and in this village in the afternoon.

Br. *S. R. Smith* will preach in the Baptist church at Bridgewater, on the second Sunday inst.

Br. *Wm. Morse*, of Milton, Mass., will preach in Genoa, on the second and third Sundays inst.

Br. *S. Miles* will preach at Oswego, on the second Sunday in September next, forenoon and afternoon; and at early candle lighting at such place as the brethren in that vicinity may appoint.

The Genesee Association of Universalists will meet on the second Wednesday and Thursday of October next, at Penfield, upper village, Monroe county. The several churches and societies composing said Association, will be careful to be duly represented in it, and to report the exact number of members in each of their respective bodies.

The Cayuga Association of Universalists will meet, on the first Wednesday and Thursday in October, next, at Havana, Tioga county.

The Hudson River Association will be holden at Albany, N. Y. on the 24 Wednesday and Thursday, (14th and 15th) of September next.

The South Carolina Convention of Universalists will meet near Mr. John M. Feaster's in Fairfield District, S. C. on Friday 16th of September next, and continue in session three days.

LETTERS CONTAINING REMITTANCES,

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